Church Life

Vol. 5. APRIL, 1908. No. 4.

THE PASTOR'S MESSAGE.

The Sunday school is well-officered, and well-directed in its work. Superintendent Piercey is always planning new and interesting and helpful things. In spite of the lack which we feel in the absence of a Visitor, since Miss Van Fleet's resignation, the work is going forward steadily and successfully. The attendance is good, the order and discipline are excellent, the teachers are surrounded week after week by groups of eager and listening pupils, and the whole atmosphere and spirit of the school are uplifting and encouraging.

The social recently held drew together many teachers, officers and friends. The address given by Professor Knapp, of the Chicago Theological Seminary, was practical and suggestive, and the entire occasion one of much interest. The need for teachers is perennial, but, in view of the present prosperous condition of the school, it ought to meet with a prompt and worthy response from many in our church, who are willing to deny themselves for the sake of the Lord's work. It is utterly unfair that one or two should bear the brunt of this responsibility, that our Superintendent and his fellow-officers, in addition to all their duties, should be obliged to hunt here and there, ask and plead, in a search to secure teachers, while the bulk of us go on our way in airy, easy unconcern. It is a discredit and a disgrace to such a church to have a single class in our school teacherless. We must help in this matter.

I thank you and your friends and neighbors and acquaintances for such a hearty and generous response as you and they have made to the invitation to attend the Sunday evening sermon-lectures. It seems as though the whole community were present *en masse*. It occurs to me that we might all aid greatly in these Sunday evening services by extending a hearty welcome to the strangers sitting by us or near us. It is a grand opportunity for showing forth a spirit of warmhearted and noble Christian courtesy. I will do my best to make the addresses interesting if you will, each of you, look around you and select certain strangers in your vicinity, and when the service is over, go and shake hands with them and tell them how glad you are to welcome them to the old First Church. There can be more narrow and clannish egotism and selfishness exhibited by professedly Christian people at the close of public worship, as they gather in little groups and greet only their own particular friends, than on any other occasion that I know. On the other hand there is opportunity at such times for the exercise of the most beautiful and friendly cordiality. Exercise your gifts, embrace the opportunity! Welcome the privilege.

Your Pastor,
AUSTEN K. DE BLOIS.

WOMAN'S MISSION CIRCLE

The Woman's Mission Circle held its regular meeting on March 13. The strenuous week along missionary lines brought our numbers down to thirty-six, but all present enjoyed the afternoon.

The Circle voted to make Mrs. E. L. Roy and Miss Mitchell life members of the Woman's Baptist Foreign Missionary Society.

Mrs. Haigh told us of the advance made by the women of Jarvis street church, Toronto, in missionary interest and in generous sacrifice. They have raised $2,900 this year for missions. Some years ago one of their number came to the realization that the one dollar a year to each society did not represent their duty to the work of missions at home and abroad, and through her teaching and example her sisters of that circle have learned the joy of real self-sacrifice in the effort to carry out the Master's last command. Oh, that we would ponder well this lesson from our Canadian sisters. Miss Granne, a missionary among the Germans of our city, told of her helpful work among that part of our foreign population. The Philippines were described in an interesting paper by Mrs. Bennett, which Mrs. Atwell followed with the life of the good priest, known as Father John, whose memory is still revered by the common people, while the priestly class regard his simple devotion as fanaticism and his scriptural teachings as heretical.

Mrs. Gillette gave us the conclusion of the whole matter in John Mott's strong and simple words.

THE CHURCH AT WORK

MEN'S LEAGUE.

BY FRANK W. GALE, DEPT. EDITOR.

On the evening of March 12, the league held its usual monthly social.

On that evening, owing to illness and business, Mr. S. H. Trude, our energetic president was unable to be present. We much regretted his illness, but Mr. L. C. Humphrey, second vice-president, presided most acceptably.

As the speaker of the evening we were pleased to have with us one of our Brother Baptists, who follows the Law.

This was Mr. John Burdette, a brother of Mr. Robert Burdette, the well known humorist and preacher of the west.

He had as the subject of his address, "The Trial of Christ," from a legal point of view and his consideration of his subject showed the most exhaustive study on his part. It is a most difficult subject to handle, for it presents so many points upon which authorities differ and there are so many excellent authorities, that it must take an exceedingly active and clear legal mind to decipher the questions correctly and clearly.

He took his subject from the starting point of Jesus' walk to the garden over the brook Cedron "where he was often wont to go" and where the betrayal by the traitor Judas takes place. He is carried off by the guard who immediately bound him, which binding was the first indication of the unjustness toward him. For why should they bind him, he having done no violence nor threatened them? Then he was hastened away to Annas and thence to Caiaphas, but as yet no charge was preferred against him.

From there he was taken before Pilate who asked the captors what was his charge against him and all they then answered was that he was a malefactor else they would not have brought him. But to tell here anything further would be unnecessary for all surely know the story. Mr. Burdette mentioned that no fact of history had greater influence than the personality of Jesus Christ. Within fifty years after the destruction of the Jewish nation the gospel awoke. As to the revelation, he said the Jews held it selfishly as custodians but misconceived it.

As we all know, Jesus was declared guilty of blasphemy which was the charge preferred. This charge was based upon his statement that he would destroy the Temple and rebuild it in three days and declaring himself as the son of God.

Another fact he brought out was that he was taken into custody, taken before the high priest (who dispensed justice in those days), and then to the highestc ourt in Jerusalem Sanhedrin, condemned and executed all on the same night, which as any right minded person can see, is illegal on the face of it, for, in the first place, it gave him no chance to get his witnesses, no chance to prepare his case, no chance to engage counsel nor chance in any other way to seek counsel of friends, and on top of the fact that he was not proven guilty, he was executed the same night.

Even Pilate, Roman though he was, was disgusted, and washed his hands of it all, though later, in a moment of weakness, he released one of their choosing, according to the custom of the Feast.

On Pilate, largely rests the guilt of the catastrophe, for he should not have allowed it, because it was against custom and he, as Roman, had power over the Jews, they being subservient to Rome. Pilate wanted to acquit but was too weak to insist.

Pilate could have either acquitted or set free, not being bound to either one or other.

Upon the subject he cited such authorities as MacCall, Barclay, Mendelsohn, and Benning.

The court system was composed of twenty-three Judges for every city of 120 inhabitants. Jerusalem having two such courts.

A young man would start in as member of a local court and when he had worked up would become a member of court after court until his experience justified him being in the highest court. Also, to get unbiased opinions, the young men would always give opinion first, so they would in no wise be influenced by opinion of those of larger experience.

The Jerusalem Sanhedrin (or court) received appeals from local courts, and was composed of seventy-one most learned men of the nation, and this court was made excellent by the "move-up" system by which the most seasoned and experienced men became its members. In the eyes of Hebrew law and law of today Jesus was an innocent man.

It is a significant fact in determining the attitude of the Jews, to note that the purpose of Caiaphus and Pilate were entirely opposite though Pilate really gave in.

Pilate also had no knowledge whatever of preceeding events and did not officially know why Jesus was brought before him. Also it was illegal to try a case out of court hours, unless by special and previous appointment, with sufficient and reasonable notice of same, giving defendant time to prepare his case; but reason, as we know, did not enter into their calculations, as all records show, which records are only to be found in the four evangels of the New Testament.

The time and matter of arrangement of the trial are conspicuously significant of intentional unjustness. There was no occasion for such a show of force as was shown, for no crime had been committed.

As law had it and has it, no power could justify the night session, and herein is proof positive that the error was more than technical.

The one thing which offsets any decision is this, that it being a night trial and no chance having been given for defence would offset any decision given.

Mr. Burdette also brought out the fact that the trial was held on a Friday, upon which day a trial could not be held, owing to the fact that no court could be held on that day, owing to its being a day preceeding a feast day and consequently no decision could be given on day following trial and sentence pronounced, which is and was the law.

Four inflexible rules were disobeyed, as follows:

A. No execution of a person could take place on a feast day or Sabbath.

B. No execution on day after trial.

C. No trial could commence on day before a feast day or Sabbath.

D. No verdict can be rendered without oral testimony.

The court did not adjourn until next day to give verdict as it should.

The court which heard case, had no possible jurisdiction.

It was a most able and interesting address and few of us realized there was so much in this phase of the subject. Hearty applause greeted the end of his address, which all appreciated, and the league wishes to thank Mr. Burdette for so kindly favoring us.

The league quartette favored us with the "Hunter's Song," a humorous song and the "Beautiful Evening Star," all of which received hearty applause.

On Tuesday evening, April 14th, the league will have Municipal Judge Fake, Assistant U. S. District Attorney James A. Wilkerson and other well known men to give talks of their experience in court and upon moral welfare of our city. All are urged to come.

THE CHRISTIAN ENDEAVOR.

The month of March marks the launching of a "Red and Blue" contest in the society. Although our plan is similar in many ways to that sort of a competitive contest for new members generally suggested by this name, it differs in some particulars. The two divisions of the society, the "Reds" under the leadership of Mr. Ernest Hartung and the "Blues" led by Miss Paula Fuller, are endeavoring to outstrip each other in the piling up of a score, to which the addition of a new member counts five, the attendance of a regular member (before 7:45 p. m.) counts one and the attendance of a visitor counts two for two meetings only.

The blues lead. The score at present stands 41 to 29. The immediate results, even within the first three weeks since the plan was put in operation are very encouraging. Our attendance last Sunday evening was 45, a considerable increase over the average of about twenty-five to which we have been accustomed for some months past. The large number of visitors at each meeting holds forth promise of many new members within a short period of time. Through the efforts of our prayer-meeting committee the meetings have become more and more interesting and helpful. It has been thought advisable to change some of the regular C. E. topics, adopting more suitable subjects in their stead. The topic for the following meeting, as well as the standing in the contest, will be found each week on the Church Calendar.

The first social of the South Division Christian Endeavor Union, held in the parlors of our church Friday evening, March 27, proved a wonderful success. Almost two hundred and fifty young people from the different societies on the South Side, including our own, braved the stormy evening and were well rewarded with one of the best programs ever provided for a social held in our church. The efforts of the young ladies quartet, composed of Mrs. Marshall and the Misses Pech, Mr. E. A. Cummings, who favored us with solos on the Euphonium, Miss Margaret Smith, reader, and Mr. Perkins, soloist, were keenly appreciated and enjoyed and they were given encore after encore. We were honored with the presence of Mr. Walter R. Mee, President of the Chicago Union.

All members are requested to save the date of April 28th, when the annual election and rally of the Chicago Union will be held at Associate hall. As it has recently proved impossible to accommodate the crowds at these Chicago rallies, it has been decided to hold simultaneously a meeting at Willard Hall. The programs will be announced in the Calendar.

On Friday evening, April 24th, will occur our next regular C. E. social, to which all members and visitors in our church are cordially invited.

Ellis Island was the subject at our last missionary meeting. Mrs. S. C. Jennings told us of her experiences there, and the way conditions and needs appealed to her. April 26th the topic will be "Progress in the Philippines."

WOMEN'S BAPTIST MISSION UNION.

Nothing could have been added to the charm of the sunshine on the morning of the tenth of March, and it proved a stimulus to the Baptist women of all the churches of our association to come up to the annual meeting of the Union in the First church.

They came to the number of nearly six hundred from the suburbs and the city churches, much to our satisfaction.

The committee in charge of the entertainment of this large number deserves unstinted praise for the thorough and systematic way in which every want was provided for.

The committee in turn appreciates that its planning would have been ineffectual had not the women of our church and congregation so heartily responded to every demand made upon it and so energetically carried forward the plans of its leader.

Especial mention should be made of the generous help of Mr. Edw. Newton and Mr. Ira Mix in supplyiing the milk and cream used on this occasion, and the Hydrox Co. for providing the ice and water, placing its tanks at our disposal. By this means we were enabled to use the money received from the luncheon to a large extent for the cause represented by the Woman's Union. $58.12 was sent to the Circle to apply on our apportionment for Missions.

You and I are so apt to complain that God makes it so hard to do what is right. The plain truth is that the hard climbing, the bitter fighting, is just what makes us better Christians. We may lie down at night with only a stone for a pillow, and such experiences come to us there that we shall set up that hard stone as a Bethel, a house of God. Jesus viewed His life that way. One of the most wonderful things about Him was the quiet assurance He had that whatever came to Him each day was the best thing for Him.

Church Life

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Prompt payments of subscriptions to the CHURCH LIFE will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

WOMEN'S BENEVOLENT SOCIETY.

"Ah, March! We know thou art
Kind hearted, spite of ugly looks and threats,
And out of sight, art nursing April's violets."

The month has been one of high winds, much dust, and sunshine, so that we have had a very good attendance and accomplished considerable work. Our quilting committee has set up two frames and are veritable busy bees at each meeting.

Thanks are due Mrs. Humphrey of the luncheon committee, for the very acceptable and abundant provision made for the large company of ladies who gather round the tables in such a social manner and do justice to the viands she so thoughtfully prepares for us.

On Friday, the 20th, Dr. Jackson of the Hyde Park church, addressed our society on the subject of "The Chicago Bureau of Charities," and telling us of "the friendly visiting club," in connection with his own church, his object being to secure more workers in the district in which our church is located; as an effort is being made to systematize all the charity work in the city. The doctor gave a very interesting talk and our ladies obtained a clearer knowledge of what this work means, and what has been done in the past as well as what they hope to do in the future when more helpers are enrolled.

On Thursday, March 26, we were most cordially entertained at a tea, given by Mrs. H. H. Chandler, at her pleasant home on Lake avenue. Mrs. Chandler was ably assisted by her daughters, Miss Mae and Miss Jessie Chandler. An element of sadness mingled with our pleasure as we are to lose these dear old friends this spring, when they remove permanently to their Highland Park home, having leased their Lake avenue home for three years. It is a wrench to let these dear, active, helpful friends go from us.

On the 10th we entertained the Mission Union, an all day session with luncheon. There was a large number out, the auditorium being well filled, and the entire body of our active women being required to provide and serve the luncheon.

Now we want every woman in the church to help us get subscribers for "Good Housekeeping," a very helpful magazine. There is a prize of one hundred dollars that we are striving for, so please send in your names (with full address and one dollar for one year's subscription) to Mrs. Clifford Williams before April 30 and thereby help the good work. This magazine will make a most pleasing Easter gift, or welcome addition to a shower for a soon-to-be bride, of which Dame Rumor says we are to have several in the near future.

We rejoice to have Mrs. W. E. Smith and Mrs. Raymond with us again. Mrs. Donnelly has turned her face towards home, we understand and Mrs. McLaury is expected home on the 28th. We are looking forward with much pleasure to the return of our dear absent sisters.

G. E. J.

NEWS AND NOTES.

The Girls' Fidelity spent a very pleasant evening at the home of Miss Heath, Tuesday evening, March 17.

Mrs. Florence Gale Blakeslee, who was ill at the hospital the first of the month, is now at her parents' home, and is convalescing rapidly.

The members of the Home department of the Sunday school are especially invited to be present at the Easter services at 9:30 a. m., April 19.

Mrs. W. S. Pickett expects to leave for London the last of this month to spend the summer with her daughter, Mrs. W. G. Tucker, who is living there.

The kindergarten department of the Sunday school is prospering under the efficient leadership of Mrs. Lumley. The children can't stay away, even on stormy Sundays.

Dr. de Blois had a touch of the grippe this month, which made him feel quite uncomfortable for a few days, but he was able to keep his appointments despite his feelings.

Miss Grace Googins, who went to the hospital for an operation the first of the month, is at home again, and rapidly recovering. She will be welcome back to her accustomed place in the activities of the church.

The annual moving season has arrived and the changes promise to be many in our neighborhood. Will all members of the church kindly inform Mr. C. E. Whitmore or the editor of the Church Life of any changes of addresses?

The Sunday school teachers' meetings on Friday evenings have been interesting and helpful to those who have attended. The largest attendance, thus far, has been twenty-one. Mr. Kennan teaches the lesson, making it applicable to all departments of the school.

The evening audiences at the church have been very gratifying since the beginning of the series of lectures by Dr. de Blois, on the "Unveiling of the Orient." On one evening about a thousand people were present. The choir and chorus have added materially to the interest by special musical programs.

On Easter Sunday there will be special programs at all the services of the church and Sunday school. The latter will have a union service of all departments with stereopticon views of the "Life of Christ," especially relating to the resurrection scenes. The choir and Choral club are preparing extra music for both morning and evening services of the church.

How strange it is that when a listener hears the preacher state a truth that carries conviction to his heart he generally nudges the person next to him as though that would remove the responsibility. Know ye not that that very nudge betrays you to your neighbor and also to the preacher?

JOURNAL OF THE CHURCH.

March 1, Sunday—Sermons by the pastor. Topics: "The Song of the Soul," and "Destiny." Rev. Gibbs preached at Raymond on the subject: "The Devil's Existence."

March 2, Monday—Pastor's Aids meeting. C. E. Mission Study class.

March 3, Tuesday—Girl's Fidelity supper and social.

March 4, Wednesday—Church prayer meeting. Topic: "Without a Wedding Garment." Matt. 22:1-14.

March 5, Thursday—Raymond Ladies' Aid society meeting. Raymond prayer meeting. Topic: "Problem of Christ's Second coming."

March 6, Friday—Benevolent society. District committee meeting. Sunday school teachers' meeting, Mr. Kennan, leader.

March 7, Saturday—Choral club. Raymond Industrial school; Boy's club.

March 8, Sunday—Preaching by the pastor. Topics: "Life That is Real," and "The People's Christ." Rev. Gibbs preached at Raymond on the topic: "The Devil's Identity."

March 9, Monday—C. E. Mission Study class at the home of Miss Marx.

March 10, Tuesday—Woman's Baptist Mission Union meeting with the First church. Annual meeting, reports, election of officers. address by Rev. J. S. Kirtley, Elgin, Ill.

March 11, Wednesday—Church prayer meeting. Topic: "Lessons from the Life of Sampson." Judges 13-15.

March 12, Thursday—Raymond prayer meeting. "Prophecies relating to Christ's Second Coming."

March 13, Friday—Woman's Mission circle. Sunday school teachers' meeting, lesson by Mr. Kennan.

March 14, Saturday—The Choral club. Raymond Industrial school and Boy's club.

March 15, Sunday—Preaching by Pastor de Blois. Topics: "Was Jesus a Socialist?" and "Hawaii, an Island Paradise." The evening sermon lecture was the first in a series on the "Unveiling of the Orient," having to do with Dr. de Blois' trip around the world. Mr. Gibbs' topic at Raymond was "The Devil's Hunting Ground."

March 17, Tuesday—Lecture on "Faust," by Rev. Wm. A. Quayle, under the auspices of the Ladies' Aid society and for the benefit of the Baptist hospital.

March 18 Wednesday—Church prayer meeting. Topic: "Interpreters and Misinterpreters of God's Voice." John 12:29; Matt. 12:22-24; Ex. 20:18-24.

March 19, Thursday—Raymond Ladies' Aid society meeting. Prayer meeting.

March 20, Friday—Ladies' Benevolent society meeting. Teachers' meeting: Mr. Kennan taught the lesson.

March 21, Saturday—Choral club. Raymond Industrial school and Boys' club.

March 22, Sunday—Preaching by Dr. de Blois. Topics: "A Church on the Down Grade," and "Japan: the Little Giant of the East." Rev. Gibbs' topic at Raymond was "The Devil's Dupes."

March 23, Monday—Pastor's Aids' meeting.

March 25, Wednesday—Church prayer

meeting. Topic: "Who May Abide the Day of His Coming."

March 26, Thursday—Embroidery Tea at residence of Mrs. H. H. Chandler. Sunday school teachers' meeting. Raymond prayer meeting.

March 27, Friday—Christian Endeavor Social of the South Division of the City Union.

March 28, Saturday—Choral club meeting. Raymond Industrial school and Boys' club.

March 29, Sunday—Sermon in the morning by Rev. Dr. Williams, District Secretary A. B. H. M. society. Dr. de Bois' topic in the evening was "Korea: Odd Types of Humanity." Rev. Gibbs' topic at Raymond was "The Devil's Partners."

March 30, Monday—Amoret Henson guild, supper and social.

March 31, Tuesday—Raymond mission held a "Barn" social.

HOW ONE CHURCH DOES IT.

At the annual meeting of the Lexington Avenue Baptist church, Chicago, held in October, 1907, the following resolution was adopted:

We regard the Church Covenant to teach, on the subject of finance, that it is the duty of every member of the church to make some definite statement as to the amount and time of payment of some definite sum he or she is able to pay into the treasury of the church to apply on the current funds of the church.

Therefore, no member is in good standing whose name does not appear on the treasurer's books as a regular contributor to the funds of the church, except as hereinafter provided for.

We believe that letters of dismission should not be granted to those who are delinquent on account of any financial obligation whatever, except as hereinafter provided for.

We believe that any member not having responded to the requirements of this financial obligation for six months should be labored with according to Matt. 18th, or if that is impossible, he shall have mailed to him, during the first three months following, to his last known address, three special notices of his delinquency. In case of no response within thirty days there shall be mailed to him a final notice of discipline. In case of further neglect for one month, the hand of church fellowship shall be withdrawn and membership shall cease and restoration made under the rules governing same.

Providing any member or applicant for membership shall be financially unable to contribute in the least degree, as above outlined, and he or she shall make request of the pastor and deacons to be excused, stating conditions that shall be approved by the board of deacons, the rules governing discipline for non-payment shall be suspended and the member excused for a period of time agreed upon by the deacons.

We direct, therefore, that the pastor, or in his absence the deacons, acquaint all applicants for membership, either by letter or otherwise, with the expectation of the church concerning the finances of same.—*The Springfield Baptist.*

WHEN THE VIEWPOINT CHANGES.

It is not difficult to work up righteous indignation against the sins that lie out of one's reach. Three small urchins rushed out to catch on for a ride on the rear step of a passing auto. Two gleefully succeeded; but the third, being less agile, trailed behind, shouting as he witnessed the pleasure enjoyed by the others, "I'll tell mother; she won't let you ride!" Then, as the distance between them lengthened, he stood still to cry out, "You'd better get off; if you don't you'll get a licking." There was even an accent of virtuous indignation in his voice. His attitude is often ours.

One of the most popular diversions known to man is warning others of the awful consequences of doing the things we have failed in the attempt to do. Some people prefer living in log cabins in order that they may be at liberty to throw rocks at those who live in glass houses. Fortunately the little fellow did not take himself seriously; unlike the boys and girls of larger growth, he forgot all about his threats when the playmates came back. And when the next chance to catch on presented itself there was no deterring thought of consistency in his mind as he rushed out, landed on the auto step, and cried, "Ya, Ya, I beat yer that time!"—*Wellspring.*

BEAUTIFUL EASTER STORY.

O, the beautiful Easter story,
How it stirreth the hearts of men!
Over and over we hear it,
And long to hear it again.

If your ears are open to catch it,
You may hear it all over the land;
For the earth to new life is waking,
At the touch of a magic hand.

The robins and bluebirds all sing it,
Can you listen without a thrill?
The crocus and daffodil tell it,
And the violets over the hill.

O, beautiful Easter story!
But what does it mean to you?
Does it whisper of hope, this story
So wonderful, sweet, and true?

If not, then indeed the Savior
Suffered for you in vain;
O, let Him fulfill His mission,
And yours shall be all the gain.

Open your heart to His sunshine,
Join in the Easter strain;
Christ, our King, his arisen,
In glory forever to reign!

THE PATH OF OBEDIENCE.

GEORGE MACDONALD.

I said, Let me walk in the field;
He said, Nay, walk in the town.
I said, There are no flowers there;
He said, No Flowers, but a crown.

I said, But the skies are black,
There is nothing but noise and din;
But He wept as He sent me back,
There is more, He said, There is sin.

I said, But the air is thick,
And fogs are veiling the sun;
He answered, Yet souls are sick,
And souls in the dark undone.

I said, I shall miss the light,
And friends will miss me, they say;
He answered me, Choose to-night,
If I am to miss you, or they.

I pleaded for time to be given;
He said, Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide.

I cast one look at the field,
Then set my face to the town.
He said, My child, do you yield?
Will you leave the flowers for the crown?

Then into His hand went mine,
And into my heart came He;
And I walk in a light Divine
The path I had feared to see.

TRANSFORMATION SKETCHES.

JERRY MCAULEY.

A River Thief Who Became "Apostle to the Lost"

An Irish boy by birth, his father a fugitive counterfeiter, he was reared by a Romanist grandmother whose prayers and beads were followed by curses. At thirteen he came to America and soon became a river thief as he tired of self support. At nineteen he was sentenced to Sing Sing for a highway robbery of which he was innocent. But while in prison Orville Gardner, called "Awful" Gardner, for his vices, came back, a convert, to chapel and McAuley was touched by his earnest plea and sobbed out prayers. His cell Bible became interesting as he read to find "that verse" Gardner had spoken. His sense of sin grew, he feared to pray, but after many days, rooted to the floor of his cell in his despair he felt a hand on his head and in his soul was whispered, "My son, thy sins which are many, are forgiven." He clapped his hands in joy and shouted, "Praise God," till a passing guard threatened to report him.

He tried to share his joy with a prison friend, Jack Dare, and neither sneers, nor threats nor spit deterred him, till this vicious criminal was transformed.

When half of his fifteen years had passed he was pardoned. But though he avoided the old quarters he fell into drink through the new and "harmless" drink of beer. He was afraid of a Protestant prayer meeting and had no confidence in Catholicism. So he fell, friendless, to become the buyer of stolen and smuggled goods and later to become a river thief again.

Reminded of God's care in several narrow escapes from bullet and by drowning he was finally led to a mission by a tract distributor whom he had accosted in the hope of obtaining honest work. He signed the pledge but in his need of funds planned to go again "on the river" when his new friend said he would rather pawn his threadbare coat and give the money to him than have him do this. McAuley took to heart the text repeated, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," and entered a little later by the door of the publican's prayer, "God be merciful to me a sinner," back into the old life of joy. He fell but once after that.

Almost immediately he began again the reach for souls and soon there was laid on his heart the desire to do nothing but "seek and save those that were lost" in the old haunts in Water street.

The story of the old Water Street Mission is too long to tell here. Indeed to tell it all would mean the telling of the story of thousands of similar "missions" opened for the lost in our great cities by those saved in "Water Street" or some of its many daughter missions. We commend the finely written volume lately from the press of the American Tract Society, entitled, "Jerry McAuley, An Apostle to the Lost," as a most inspiring account of this work.

The Power who transformed the ignorant, sinful, criminal, wretched McAuley, still transforms, still loves men who are hardened, or backslidden, or miserable. And they who work with Him to save the lost, far gone in sin, or near, are in the noblest task eternity affords.

CHICAGO TEMPERANCE NEWS.

GRACE E. LEVIN, EDITOR.

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Y. P. C. T. U. NOTES.

An exceedingly profitable evening was spent by the South Side young people listening to an address by Judge Clifford on the beneficent results of his famous probation system, at the Hyde Park Baptist Church. Miss Jennie Johnson won all hearts by her singing as she always does.

The Hyde Park Baptist young people won the flag.

You cannot afford to miss the *Monday evening meetings* if you want to be up to date on world-wide temperance news. *Come* and secure your temperance news bulletins every Monday at "1104" from 6 to 6:45 p. m.

FLASHLIGHTS FROM THE BATTLE LINE.

Ten thousand of the "Real Issue" posters were distributed by the Young People's Christian Temperance Union between the dates of March 11th and 31st: of these, seven thousand went to different towns in Illinois where the Local Option battle is waging, and in smaller quantities to different parts of fifteen other states in the Union; several hundred going to Pittsburg, Pa.; Boston, Mass.; Denver. Colo., and to Los Angeles, Cal.; while three thousand tinned at the top and bottom with a ring in the top making them easily hung up either on the wall or in the windows, were distributed in different Sunday Schools in this city. Will you not help us get the "*Real Issue*" into the homes of thousands more of the homes of our city?

Rev. Mr. Schutte, the leading member of the Evangelical Association clergy will address the West Side Rally of the Young People's Christian Temperance Union at its meeting on the first Tuesday evening in May—the place to be announced later. Will not the young people of the West Side reserve the evening of May 5 for this rally? There is no question of more vital importance today than the question of "What shall we do with the saloon?" And there is no class of people that can do more to answer this question aright than the young people. Let us live up to our opportunity.

A word from the German press:

"The saloons are the plague spots of the land and should be banished from city and country."—*Kirchenzeitung,* Cleveland, Ohio.

"Germans awake! Let not such blind demagogues as those beer advocates and saloon champions lead you into a snare. Whoever glorifies the saloon as if it were a sacred heritage of our people, is no true friend of the German laborer or his family; but an enemy of the public weal. Let all true Germans arise for the protection of the German name against the disgrace brought upon it by such false representation."—*Die Christliche Apologete,* Cincinnati, Ohio.

"There is less crime in St. Louis, since the saloons were closed on Sunday, than ever. Drunkenness on the Sabbath day has been reduced to such an extent as would scarce have been believed. Men who were in saloon all day Sunday are now at home with their families, and the money that formerly went over the bar now goes for food and clothing."—*Illinois Issue.* February 14, 1908.

"The facts are that there is not a vacant business house in Kansas City, Kan., that is fit for occupancy. Of the more than 200 saloon buildings vacated by the closing order, every one that is fit for any other business is rented and rented at a higher price than was paid by the saloonkeepers. As to new buildings, Kansas City, Kan., in 1906, erected three times as many new buildings as during any previous year."—C. W. Trickett in reply to Mr. Waggoner's article in the *Record-Herald* of February 23.

"It (the property of the distiller and brewer where prohibition goes into effect) may be converted into a soap factory to wash humanity instead of making it dirty; a tannery to tan the hides of cattle instead of the backs of little children, or a shoe factory to make the hides into footwear, instead of a product that strips the little feet and exposes them to wet and frost.—Clinton N. Howard.

CHICAGO BAPTIST NEWS.

A. R. E. WYANT, EDITOR.
852 S. Central Park Ave. Phone Canal 4214.

AMONG THE CHURCHES.

West Pullman.—The church has been having a student pastor until recently, who has been doing a good work. They are now looking for one who can give his full time, as there is much to be done.

Rogers Park.—Pastor Hobbs is preaching through March and April two series of sermons. One in the morning on "The Suburbanite and the City," and an evening series on "The Possibilities of Salvation."

Englewood.—Through March Dr. Ford has been preaching a series of sermons upon the following themes: "The March of the Man in White," "An Unanswerable Question," "Stumbling at Noonday," "The Dead Line of the Soul," and "Will Your Eternity Be in Heaven?"

First Church.—Dr. A. K. de Blois began on March 15 a series of eight Sunday evening sermons upon "The Unveiling of the Orient." The first subject was "Hawaii, an Island Paradise;" on March 22, "Japan, the Little Giant of the East;" on March 29, "Korea—Odd Types of Humanity;" on April 5, "Manchuria—Weird Land of Somber Distances;" April 12, "China —a Great World Nation of the Future;" April 19, "Malaysia—the Equator and the Ocean Cross-Roads;" April 26, "Ceylon—Where Spicy Breezes Blow," and on May 3 he will speak on "India—Lordly Shrines and Mystic Splendor."

Ravenswood.—Rev. F. A. Stiles of Hudson, Mich., has accepted the call of the church to take up the pastorate on April 12.

Tabernacle.—At the March Communion Pastor Matthews gave the hand of fellowship to fourteen new members, making a total of forty-two received since November 1.

Austin.—The offering for foreign missions on March 15 was over $850. The women's society has also contributed over $200.

Hyde Park.—A beautiful memorial window to President Harper was unveiled on Sunday afternoon, March 29. It contains two splendid figures most fittingly representing the prophets Amos and Hosea. Dr. Gunsaulus gave the address upon the occasion.

Belden Avenue.—Dr. Earl is preaching a series of sermons on various pleasures: "The Theater as I See It," "My Views on Dancing," "Around the Card Table," and "The Deadly Cigarette and His Big Cousin." His recent illness necessitated a postponement of the series.

Maplewood.—Pastor Tolman is planning a series of meetings to begin April 5. Dr. MacLaurin will preach each night during the first week, and other help is promised for the second week.

Calvary.—The work of alteration of the new church home at 3947 Michigan avenue has been completed, and the service of dedication will be held on May 3. On February 23 the new baptistery was used for the first time.

Berwyn.—On March 15 high water mark was reached in attendance at the Sunday School; 195 were present. A picnic will be held at Dellwood Park on the Joliet electric line on July 11.

Bethel.—On March 17, an entertainment was given, consisting of solos, duets, quarets, drills, exercises of various kinds, addresses, and a white-robed choir of twenty-five voices.

Washington Park.—Dr. Gilbert Frederick is the acting pastor of the church.

South Chicago.—The Evangelistic Band of the University of Chicago held a series of meetings with the church in March and there were thirty confessions, and a good impetus was given to many others.

Roseland.—The deacons have been leading the prayer meetings while the church is without a pastor. Dr. Wyant has supplied when they were not hearing candidates for the pastorate.

Pilgrim Temple.—The cantata, "The Nazarene," was given on Sunday evening, March 29 by a full chorus to a delighted congregation. Pastor Thomas has announced a series of sermons on "The Gospel of Healing."

Oak Park.—The annual roll-call was held on March 6 and about 300 were present. After a turkey dinner, a fine program of addresses and music was enjoyed.

Lexington Avenue.—On Sunday night, March 1, Pastor Boynton began a series of sermons

on the following theme, "The Seeking Savior," with the following sub-topics: March 1, "Seeking the Poor;" March 8, "Seeking the Captives;" March 15, "Seeking the Blind;" March 22, "Seeking the Bruised;" March 29, "Seeking the Accepted Time." For several years the pastor has conducted his work on the expansive plan, being identified with the larger interests of the church abroad, but he has decided to change his policy and take up again the work of visiting and laboring more directly in the home field.

PERSONALS AND ITEMS OF INTEREST.

The April meeting of the Chicago Baptist Social Union, on the 3d inst., at the Auditorium, was addressed by Secretary of War W. H. Taft.

At a recent meeting of the Baptist ministers' conference, Bishop Fallows spoke on "Christian Psychology." This new therapeutic movement which began with the "League of Health" recognizes the function of the minister and physician as one, and proposes to restore to the church the duty of healing mental and nervous functional disorders.

Prof. Gerald B. Smith, of the Chicago Divinity School, is delivering a series of lectures on the McKechnie foundation, at the Congregational College at Montreal, Canada. The general theme of the lectures is "The Significant Types of Present Day Theological Thought."

It might be noted, both by way of compliment and as an incident suggestive of Baptist precedent and place in our national life, that at the Washington's birthday celebration in Chicago this year the two principal orators of the day in the program provided by the Union League Club, were Gov. Charles E. Hughes of New York, who delivered a telling address in the morning at the Auditorium, and Dr. Benjamin Ide Wheeler, president of the University of California, who spoke in the afternoon to the high school pupils at Orchestra Hall. Both of these men spoke again at the banquet in the evening, and both are Baptists. "America" was sung at the close of the morning and afternoon programs with emphasis and spirit; and, as all know, Dr. S. F. Smith, the author of the hymn, was a Baptist. There still remains a large place for Baptist principles and the right sort of Baptist manhood in a republic. —*The Standard.*

A company of Christian business men of Chicago, of various denominations, has organized a Sunday Evening Club with $15,000 capital and leased Orchestra Hall, in the heart of the downtown district, and will maintain a preaching service on Sunday evenings from October until August. Arrangements already have been made for two years. The service will be similar to that conducted by Dr. F. W. Gunsaulus on Sunday mornings in the Auditorium Theater. Some of the eminent preachers of this country will be secured to conduct these services. This movement is commendable and worthy of generous support as it provides a religious service for thousands in the downtown hotels and boarding houses who are far removed from the churches.

At a recent meeting of the Ministers' Conference Prof. Franklin Johnson of the University of Chicago read a very informing paper on "Evangelistic Work in Germany," this being a thorough discussion of the Report on Evangelism in the German Year-book. The meetings held, workers engaged, schools established and publications sustained show the strength of the work. The dogmatic basis of the movement is of interest. "We stand for the Bible as absolutely sufficient; the Divinity of Christ; the surrender of man's will to God, and the reality of the future life. We serve no denomination, but allow perfect freedom to the individual." As might be expected, there is a strong opposition to this movement on the part of German thinkers. It is a question where this movement will end, whether it will be opposed or accepted by German divines. It is asserted that there has been a marked reaction toward evangelism in Germany in recent years. years.

BAPTISTS AND DISCIPLES.

A joint committee representing the Baptist and Disciples Ministers' Conferences recently submitted the following report which was adopted by both bodies:

"Whereas, There is a widespread conviction in all sections of the church today that the people of God ought to be one in the spirit of our Lord's prayer for unity and that closer relations and co-operation among Christians will hasten the coming of the kingdom of God; and

"Whereas, Steps have already been taken for the practical co-operation and ultimate unification of Baptists and Disciples in many local communities in this country and in Canada; and

"Believing that the early historic relations of the two bodies and their present essential agreement in doctrines and practices suggest the feasibility and indicate the duty of a closer fellowship, and recognizing the necessity of taking first steps in this direction, we believe that the ministerial associations of the two bodies in Chicago ought to promote and can promote the practical realization of this growing spirit of unity. Therefore, your committee, after conference with the committee from the other body, desires to report as follows: We recommend (1) that the ministerial associations of the two bodies hold joint sessions the first Monday of each month during the remainder of the present conference year beginning with the April meeting and closing with the June meeting. (2) That the program committees of the two associations constitute the program committee for the joint sessions, except for the first meeting as hereafter suggested. (3) That the joint meetings be held in Steinway Hall, 17 Van Buren street, at 10:30 a. m. (4) That the president of the Baptist Conference be the chairman of the joint sessions, and that the president of the Christian Association have a seat beside the acting chairman. (5) That the following program be observed at the first joint meeting, April 6: General theme, "What Would the Organic Unification of the Baptists and Disciples Accomplish?" Readers: Prof. H. L. Willett, Ph. D., and Prof. Shaler Mathews, D. D. Papers to be limited to twenty minutes each, followed by open discussion.

CHICAGO BAPTIST HOSPITAL MATTERS.

Hospital Sunday as recommended by the Baptist Ministers' Conference, comes this year upon Sunday, May 10. Its near approach renders certain information concerning the Hospital and its work, of interest to every Baptist, in order that there may be intelligent and liberal giving.

The Hospital was incorporated in 1891. It now owns the building located at Thirty-fourth street and Rhodes avenue. The property is valued at $50,000, subject to a mortgage of $25,000. Numerous improvements have been made from time to time, and in 1907 more than $11,000 was expended in enlargement.

The institution has a capacity of one hundred beds. The Children's Ward is a department of especial interest. A capable superintendent is in charge of the whole work, assisted by a medical staff of able physicians.

The Training School for Nurses offers excellent advantages for young women entering the profession of nursing. There are now about forty nurses in the school, under the direction of a competent principal.

Like every growing cause, the Hospital has needs. To provide for the free work of 1908, and to make a substantial reduction in the floating indebtedness, will require at least $6,000. In 1906, the amount of actual free work done amounted to $2,994. In 1907, it aggregated $1,850. To these sums should be added the amounts where patients of small means are detained in the hospital longer than anticipated, and are unable to meet the added expense.

With the exception of the sums given by Mrs. Foster and H. P. Taylor, no large amounts of money have been received from Baptists. In 1906, the contributions of the denomination to the Hospital totalled $238.52, and in 1907, $715.51. The Hospital has a splendid plant, and Baptists ought to support the work in a fashion that shall be worthy of the denomination.

Read the following reasons why Baptists should give liberally to their own hospital: (1) Because it fills a real need; (2) because it helps the denomination to minister to the needy sick; (3) because it ought to be put on a firm foundation; (4) because it ought to pay its just debts; (5) because it ought to enlarge its charity work; (6) because the business men on the Board of Directors, who so freely give their time, money, and energy, ought to be encouraged; (7) because the Lord's work as expressed in this practical form ought to be done in no shabby or meagre way. So, on the tenth of May when the offering is called for, remember the large work of love that may be done for God, and give *liberally, cheerfully,* and with the expectation of *keeping it up.*

BAPTIST OLD PEOPLE'S HOME.

THE PLANT.

The Baptist Old People's Home, incorporated, is well organized and located at Maywood, Ill., two blocks from the beautiful Maywood Park and Central Baptist Orphanage, having thirteen lots and a two-story house, which is rented for the present. There is an incumbrance on the plant of $4,800, at 5 per cent interest. The location is an ideal one; and the various lines of transit to Chicago will keep our good people in touch with our churches, and with their friends in the city. They will have the fresh-

ness and quiet of the country; and will still be near to the life of the great metropolis.

THE PLAN.

The following plan is in progress to pay for this good plant, viz.: We are asking $5,000 to pay for 5,000 feet of this land; $1,000 for 1,000 feet; $100 for 100 feet; $50 for $50 feet; $10 for 10 feet; $1 for 1 foot.

A lady in Wisconsin sent a draft of $100; another lady in Iowa sent $100; another party gave $25, and so the good work goes on.

An appeal is now made for generous responses all along the line till every foot of this land is paid for; so that the house can be put in order, and the Home opened for our aged people—too long neglected. We have no agents in the field, which includes Illinois, Wisconsin, Iowa, Indiana and Michigan. It is a work of love, of faith, and of sacrifice; and we place the facts before the people, believing that they will respond as the spirit of the Lord leads them. So we trust God to send the resources.

Who will hear this call? Some have given the Home a place in their wills, and are praying for it. Will you be one? For information, address James P. Thomas, secretary, 640 N. Hoyne avenue, Chicago.

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Rev. J. L. Jackson, D. D., President.

Rev. J. S. Kirtley, D. D., Vice-President.

Rev. S. T. Ford, D. D., Vice-President.

Rev. F. L. Anderson, Treasurer, 6922 Stewart avenue, Chicago.

Rev. James P. Thoms, Ph. D., Secretary, 640 N. Hoyne avenue.

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Members.—Members of the corporation are a pastor, deacon, trustee, and delegate from contributing Baptist Churches, the directors, life members, benefactors and patrons.

Life membership $300; benefactor endowing room, $3,000; patron endowment fund, $5,000.

Woman's Auxiliary is the ladies' board organized to secure funds, furnishings and equipments for the Home, and to manage its domestic affairs, under the direction of the Board of Directors.

Incorporation.—The origin of the Home was in a resolution unanimously passed on November 12, 1906, by the "Baptist Minister's Conference of Chicago," appointing a committee of three, James P. Thoms, J. L. Jackson, and J. S. Dickerson, to call a council of the churches of the Chicago Baptist Association to consider and act in the matter; and, after full publicity and careful consideration, a large and representative council of the churches on May 28, 1907, instructed the committee to incorporate the "Baptist Old People's Home," and the charter was duly granted at Springfield, Ill., June 13, 1907, and recorded in Chicago. Thus, the Home was born in good Baptist form.

Territory.—The field of the Home's operations includes the state of Illinois, Wisconsin, Iowa, Indiana and Michigan.

Location.—The Home is located in Maywood, Ill., on thirteen good lots, one block distant from the Baptist Orphanage and two blocks from the beautiful Maywood Park; with a Carnegie library, having a house of nine rooms that will be enlarged and fitted up for one of the houses on the "cottage-plan-system;" and may be opened by January next if funds appear. The property was purchased for $6,000.

Maywood is a charming suburb seven miles distant from Chicago, easily reached by trains and various lines of electric cars.

Charter members paying $500 as the *founders* of the Home, are now being received to meet this purchase price of $6,000 and establish the institution. A long list of members is needed now.

Room-endowers are persons giving $100 to furnish a room; or $200 to endow a room for one year; or $1,000 for five years, or $3,000 for life. Endowers are now required to pay for the plant and put the Home in order.

Baptist Charities.—Baptists now recognize their mission in humanities and charities and no longer leave the Christly service of hospitals, orphanages and Old People's Homes to Catholics, Lutherans and other denominations. The caring for our aged members, missionaries, neglected fathers and mothers in Israel, and other aged pilgrims is an imperative Christian duty. Baptists in these five states will recog-

nize it, and cordially support this Home.

Old People Neglected.—For Chicago's 2,200,000 people there are only twenty-one private old people's homes, seventeen of which belong to foreign speaking peoples, Jews and Catholics; and only four to Evangelical Churches, which care for 225 of the 1,250 aged inmates. There is only one home to 100,000 of the population; and applicants are practically barred from these homes. This is the only home Baptists have in the middle West.

The Home's Resources are in God, and in the love, faith, prayers, and benevolences of those who recognize their Christian duty and privilege of caring for the aged, and often neglected children of God. Money, securities, and property in various forms can be given to the Home and utilized for its support. Prompt and liberal responses are needed now to establish this Baptist Old People's Home.

Form of Bequest.—I give, devise and bequeath to the "Baptist Old People's Home," a corporation organized under the laws of the state of Illinois, its successors and assigns, the following funds, securities, property, etc., described as follows, to wit: (Here describe the property).

For information address the secretary, James P. Thoms, 640 N. Hoyne avenue, Chicago.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST.

The Thirty-seventh Annual Meeting will be held at Dayton, Ohio, April 28-30, 1908, in the First Baptist Church, Main street, near First.

A strong, attractive program has been provided; the Dayton women have given us a most cordial invitation, and are preparing for a large delegation.

It is urged that state and associational secretaries, as far as possible, shall be there, also that local circles send a representative. We all need the help and inspiration this meeting will give us.

All Christian women are welcome, but those contributing to the Society may be delegates. Delegates will be furnished free lodging and breakfast; other meals served for 25 cents.

The official route from Chicago will be the Pennsylvania line. Trains leave Chicago at 9:50 a. m. and 12:01 p. m., arrive at Dayton 5:05 p. m. and 7:30 a. m. The Chicago delegation will leave at 9:50 a. m., April 28. Regular fare to Dayton $6.40. Parties of ten or more may secure the two-cent rate, $5.40. For a party of forty or more a through day coach will be provided.

Send names for entertainment to Mrs. Frederick Clatworthy, 509 Grand avenue, Dayton, Ohio.

Those desiring further information, also those going from Chicago, please kindly send names to Miss Carrie E. Perrine, 1318 Masonic Temple, Chicago, Ill.

CHICAGO BAPTIST YOUNG PEOPLE.

FRANK W. VAN KEUREN, Editor.
356 Jackson Boul. Phone Polk 2191.

CHICAGO ASSOCIATION.

President—William J. Volliner.
Vice-President—John Ruthven.
Secretary—Wilson L. Kline.
Treasurer—J. C. Peebles.

The City Board is now arranging for the two coming big events of the year, the Fellowship Group Supper, to be held on April 30, at The Mrs. Clark's New Place, 116 Wabash avenue, and the boat ride to Michigan City on the Theodore Roosevelt, Saturday, June 20.

Don't forget these dates: April 30, Fellowship Supper; June 20, Annual B. Y. P. U. Boat Excursion. Make no appointments but keep yourself ready for our B. Y. P. U. events.

NORTH SIDE DISTRICT.

R. G. Stronach, President.

All news for the district should be sent to your editor before the 20th of each month. Write to your president and secure the address of your editor.

SOUTH SIDE DISTRICT.

President—G. Herbert Bell.

Send all the news from your union to the officers of your district before the 20th of the month. If you have late news, telegraph to the editor and it will be inserted.

Don't forget this date: April 23. Division Rally at the Parkside Church, Seventy-first and Washington avenue. We intend to have a good time, so keep this date in mind and come that night.

WEST SIDE DISTRICT.

President—E. G. Walter.

Don't forget to send your news to your district editor before the 20th of each month.

Notice:—Full account of the Board Meeting held at the Second Baptist Church, March 31, will be printed in the May RECORD.

Next Board Meeting will be held at the Austin Avenue Church, April 28.

ENGLEWOOD DISTRICT.

President—J. Wm. Eldredge.

We are doing things in our district. Let your district president have the news before the 20th of each month.

WEST SIDE DISTRICT B. Y. P. U.

The monthly meeting of the executive board was held at the Second Church and proved to be one of the most interesting and largely attended of the year, some seventy-four persons sitting down to an excellent and dainty supper provided by the ladies of the church.

After a few necessary business items had been disposed of the entire balance of the evening was devoted to reports from the Pittsburgh convention, participated in by the Misses Allison and Perrine; Mr. Hamilton and Dr. Webb. All the speakers agreed that the convention was one of transcendent import and marked an epoch in missionary progress among the leading protestant denominations.

Music was furnished by the newly organized Tabernacle Brotherhood Quartet, which already has had numerous demands upon its time, owing to the agreeable harmony of the four voices constituting this organization.

Taken in all the meeting was one of the most successful held in years and the president and officers are to be congratulated upon the very happy termination and arrangements for this session.

The next executive meeting will be held at the Austin Avenue Church, Tuesday, April 28. Will members kindly bear this in mind. The presence of the pastors would be an additional source of encouragement to the workers of the district.

GIPSY SMITH AND THE SNOWFLAKE.

As I sat in my house one day and looked through the window at God's white snow softly falling, I fancied I saw one little snowflake pause in mid-air and say to the mountain: "O, mountain, I want to fall on you! Can you bear me?" And I thought, in my dreaming, I heard the mighty mountain say to the snowflake: "I have my roots hid deep in the great earth. Do not fear to fall on me." Can a mountain bear a snowflake? Can the ocean bear a bubble? Do not ask, "Can God bear my sinful self?" Get on Him and see.

[Read Isaiah 46 and meditate upon the contrast there made between God and idols in respect to carrying and being carried.—Editor.]

Lord Derby once said, "Wealth is wages paid in advance for work waiting to be done." And it is as true of the wealth of intellectual resource or bodily power as of property values. Are we earning our "wages?"

LIKE PRIEST, LIKE PEOPLE.

PREACHED THIRTY YEARS AGO BY THE LATE DEAN HULBERT.

"And there shall be, like people, like priest."—Hosea 4:9.

The text, standing by itself apart, is the statement of a general principle. Taken in its connections, the prophet evidently used it with a particular reference.

We feel justified, this morning, however, in lifting it above its textual surroundings, and holding it forth as a broad truth which, in its comprehensive character, is worthy of our consideration.

I. LIKE PRIEST, LIKE PEOPLE.

Our first thought is that in matters both of faith and of practice the people conform themselves to the teaching and example of their priests. A minister of the Gospel is a man of influence by virtue of the position which he occupies. His habitual hearers are moulded both consciously and unconsciously by his preaching and his living. All tendencies conspire to make his words and character felt by those over whom he is called to preside. His very place gives his words a weight and his deeds a force they could not otherwise possess.

A clergyman is found entertaining certain definite doctrinal beliefs. Through study and experience he has arrived at certain positive theological conclusions. There are certain great fundamental truths which are no longer subjects of doubt or conjecture; about which his mind is made up; truths which have become deep, inwrought convictions of his soul; a part of his very selfhood, from which nothing can swerve him, and in the unqualified indorsement of which he will probably live and die. Now, it is simply certain that the people to whom that clergyman ministers in sacred things for any considerable time will gradually come to accept his theological conclusions; to embrace his doctrinal beliefs; to indorse his fundamental gospel truths, his views of the characters of God, of the person and work of Jesus Christ, of the moral condition of man under a broken law, of repentance and faith and justification and eternal life, of the Christian church, its government and ordinances and design, of the end of the world, the second coming of Christ, the resurrection of the dead, and the final destiny of the righteous and the wicked. I say, his convictions on these foundation truths of the gospel system will almost inevitably become the convictions of those towards whom he stands in the rela-

tion of teacher and guide. As he thinks on these great subjects so will they think. His interpretations of the Scriptures will be theirs also. They will read their Bibles through his eyes. As a theological professor impresses himself and his thoughts upon the minds of his pupils, equally so does a minister stamp himself and his views of truth upon the intellect and the conscience of his congregation. Sunday after Sunday, through the months and the years, a subtle yet mighty influence is going forth from preacher to hearer which will be found at last to have brought the great majority into substantial unity of view on the leading principles of Christ's religion.

The truth of all this is clearly seen in the case of ministers who have allowed themselves to depart from the standards of the church to which they belong. Here is a man who, while standing in an orthodox pulpit, has come to doubt the proper duty of Jesus Christ; he has secretly gone over to Unitarianism; or he questions the plenary inspiration of the Scriptures; or he has become an open-communionist; or he believes in the annihilation of the wicked. Now, give that man the ears of a confiding, unsuspecting people for two or three years, and how almost certain it is that the large proportion will be found to have imbibed his pernicious sentiments, and to have given their indorsement to his unscriptural teachings. It only shows the mighty formative influence of pulpit utterances upon the thinking of a miscellaneous congregation. I believe that a skilful Calvinistic preacher given a fair chance and reasonable time, would not find it difficult to convert an Armenian Church, and vice versa. I know an intelligent lady who had listened all her life to Dr. Bartol, the shining light of Unitarianism in Boston, whose whole habit of moral thinking underwent a total transformation under six months of orthodox preaching.

Once again, if the preacher's *thinking* moulds the *doctrinal* belief of his people, so, too, does the preacher's example mould their practical living. They naturally look to him not only for instruction but for a pattern to be followed. If he is a man of scrupulous integrity, of inflexible moral purpose, of prompt and energetic action, these same qualities will presently begin to show themselves in the people to whom he ministers. If he is a broad man, an unselfish man, a generous, self-sacrificing man, a man whose looks and speech and deeds tell you of the virtues and graces of the gospel, you may be sure that by degrees these excellences will commend themselves to the imitation of the flock of which he is the under-shepherd. If he is a missionary man, an educational man, a man in sympathy with the great movements of his denomination, a man of faith and hope and love, a devoted, praying, Bible reading, Christ serving man—full of zeal, fire, light, study, progress—in one word, if he is a man of God, *men* of God will gather round him, embrace his views, partake of his spirit and support his measures. Spiritual life in the minister will awaken spiritual life in his people. Something of Luther or Knox or Calvin, of Wesley or Leighton or Baxter in the leader will begin presently to show itself in his followers. Whatever good quality you find in the character of the preacher, you may look for its reproduction in the characters of his hearers.

On the other hand, the people are quite as ready to follow the *bad* example of their spiritual guides—perhaps even more ready by reason of our lapsed condition under sin. If the minister is a narrow, self-seeking man, chiefly intent on being on high terms with the world, an underhanded, sophistical, grasping man, or if he be a rosewater, kid-glove, dandy-cane, fast-horse, loose, free and easy, namby-pamby, dilettante priest and preacher, is it any wonder if his people come at last to exhibit the same general characteristics?

A profound truth lies in that saying, "Like priest, like people." As he teaches so will they believe. As he lives so will they live also. As he approves or condemns, so will their judgment likewise shape itself. As he is a saintly or worldly minister, so will they be a saintly or worldly people. How needful is it then, that he be a man of God, a man full of faith and of the Holy Ghost; that his views of divine truth be clear, discriminating, just and searching; that he handle not the word of God deceitfully; that his spirit be a holy spirit; that his practice be uniform and consistent; his walk worthy of his high vocation; that in all things he be an ensample to his flock. What a blessing to any people is such a minister! What a calamity, one of opposite character! How careful ought the churches to be in their calling and settlement of pastors. With what importunity ought they to supplicate the Head of the Church to send them a man fitted to be their teacher and guide, in mind, training, in soul-culture, in Bible knowledge, in exemplary walk and conversation.

II. Like People, Like Priest.

Our second thought is that ministers conform themselves to the sentiments and standards of the churches with which they are connected. The text reads, "Like People, like priest." As they are so will he be. Their habitual influence will have its inevitable effect, shaping and moulding his private character and his public ministrations, giving form, tone and flavor and color to all his activities. In spite of his resistances he *must* be powerfully wrought upon by his surroundings, both consciously and unconsciously. The kind of people to whom he ministers will go far to determine the kind of minister he will be. There is the great law of demand and supply, which holds even in the religious world, and to which preachers are often times reluctantly subjected. If a certain style or type of teaching or of living is demanded, the clergyman will find himself coming gradually to the supply of that demand.

In the long run, it will be found that the leader has mainly conformed himself to the wants and wishes of his followers. I doubt not every minister knows the meaning of that statement in Galatians (2:12) "For before that certain came from James, Peter did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Peter, under the influence and constraint of Jewish

sentiment. shaped his conduct so as to avoid its censure. I do not say that he acted worthily, but I do say that, under the circumstances, he did the most *natural* thing in the world. Customary modes of thinking and living *will* warp and bias the most inflexible character. We constantly see the working of this law in the relation which subsists between pastor and people.

If the people are above him, they will bring him up to their standard, or he must resign his charge. A godly church and an ungodly minister cannot live together. If they are a warm-hearted, consecrated, revival people, he must conform himself to their advanced position. His cold heart breathed upon by their burning hearts must itself kindle into flame. He cannot bear their clear, sharp convictions, their high and holy aims, their longings for souls, their labors of love, their watching unto prayer. The truth is that such a people can pray and sing and love and live their minister into almost any height of Christian experience. Taking him on their faith and zeal and devotion they can lift him into the very glories of the heavenly world. Laboring with such a people and breathing their inspiration, he will come at last, like the Apostle Paul, hardly to know whether he is in the body or out of it.

On the other hand, if the people have adopted a low ideal of the Christian life, a low conception of the aim of the Christian Church, if they have grown indifferent about religious truth, and take kindly to a low order of religious living, and favor as great conformity to the world as possible, after a while, all this will have its subtle, injurious effect on the most godly minister. He must either bring them up to his level, or himself come down to theirs. One party or the other must ultimately yield. If the people are careless he cannot be forever watchful. If they are cold his ardor will ultimately cool. Roses cannot bloom on a bed or ice. A spiritual frame cannot maintain itself on a worldly atmosphere. A minister cannot forever pull at an immovable rock. At last his strength will give out; his enthusiasm will decline; his zeal will languish. He will at last give over the unequal contest. No leader ever held on after all hope of victory had fled.

An indifferent people can take all the heart out of their minister. You may say he ought to rise above it, to be true and faithful and warm and zealous whether the people are or not. Their faults are no excuse for him. Well, that is more easily said than done. Whatever *ought* to be, the simple fact is the preacher cannot be always giving and never receiving. He returns to the people what they have previously bestowed upon him. If it happens that he does not feed them well, it may be that he himself has not been well fed. When you hear that a minister is not as zealous and progressive as he used to be, that his preaching has grown dull and profitless, that he has fallen into a kind of a discouraged, apathetic frame, you may almost certainly conclude that the members of that church have been guilty of radical shortcomings. Their own defects are showing themselves in the defects of their minister. If there is to be good preaching, there must be good hearing. A man in the pew can put a dose of opium into any sermon by himself going to sleep; and a tear drop in the eye of a penitent will often change the tenor of a dozen sermons. Eloquent preachers are made by eloquent hearers. After all, the truth is, the minister will be about such a man as the people make him.

III. Priest and People.

Our third thought is that the relations of influence between pastor and church are mutual and reciprocal. When we say that in matters both of faith and of practice the people conform themselves to the teaching and example of their priests, and, on the other hand, that the priests conform themselves to the sentiments and standards of their people, neither of these propositions is altogether true in itself. Taken apart they are only half-truth, each needing its companion truth to make it complete. The well-rounded, full-orbed conception is only reached when we match the separated halves into a perfect whole.

As I look over the denomination to which we belong, I can see where some ministers have been the making of the churches with which they were connected. They took them at the very bottom, poor, weak, divided, and in debt, and lifted them to the very top. Again I can see where some churches have been the making of their ministers; the success attending the pastor's labors to be attributed almost wholly to the devotion and activity of his people. He rides into success on the currents which his church has created. He may be a weak man, but the strong support of his members gives him the appearance of strength. They make him what he is. Thus young men of ordinary ability are carried in triumph on the strong shoulders of a devoted membership. They cannot help succeeding. The church will not let them fail.

On the other hand, I have known splendid churches to be ruined by unprincipled ministers, and I have also known splendid ministers to be ruined by unprincipled churches. No church could do anything with some ministers. No minister could do anything with some churches. Many a young man of the most hopeful promise has been turned away from his calling forever by the cruel conduct of bad church members. And many a church member has been turned away from a life of usefulness by the cruel conduct of an obstinate pastor. Many a minister fails, not because he was radically deficient, but because the support he had a right to expect was not forthcoming. The hosts of Israel suffered a defeat because there were no Aarons and Hurs to stay up their hands while the battle was being waged in the plains below. I think the blame or praise of failure or success is to be charged as often to the priest as to the people, as often to the people as to the priest.

When we have examined the whole subject in all its bearings, I think it will be our final judgment that neither party can get on very prosperously without the assistance of the other. And that when the two are mutually helpful the success of any reasonable enterprise has ceased to be a matter of doubt.

COOK COUNTY WOMAN'S CHRISTIAN TEMPERANCE UNION.

EMILY M. HILL, PRESIDENT.

A week's Institute running from March 16th to the 22d was a recent experiment tried by the very-much-alive and deeply-in-earnest Woman's Christian Temperance Union of Cook County.

Each superintendent spared no pains in procuring the best speakers on their especial lines and in providing carefully selected literature for distribution.

Speakers of world-wide reputation gave their best on such topics as "Medical Temperance," "Mother's Meetings and Moral Education," "Scientific Temperance Instruction in the Public Schools," "Law Enforcement," and "Woman's Suffrage." This last topic was ably handled by Mrs. O. W. Stewart, President of the Illinois Equal Suffrage Association. Miss Marie C. Brehm, with her ever new messages and inspiration, gave two great lectures, and appeared on the program informally at other sessions.

Mrs. Anna Wheeler of Grant Park, editor of State W. C. T. U. paper and State Superintendent of Scientific Temperance Instruction, with her assistant, Miss Carrie Musser, President of Jefferson and Jo Davies Counties, contributed largely to the general success of the programs upon which they appeared.

Dr. Winfield S. Hall of the Northwestern University Medical School, David Paulson, M. D., Superintendent of the Hinsdale Sanitarium, and Dr. Wm. S. Saddler, Professor of Physiologic Therapeutics, gave carefully prepared lectures for the Symposium on Medical Temperance.

Dr. J. J. Wolf, member of the Medical Staff of the Frances Willard Hospital gave a very interesting address on substitutes for alcohol as a therapeutic agent.

Dr. H. C. Newton gave a paper on "The Temperance Outlook." This broad topic gave Dr. Newton opportunity to deal in some scintillating witticisms and epigrams. In speaking of some sociological phase of the subject he observed that we have the Scriptural admonition not to speak evil of magistrates, but he added, "Nowhere in Holy Writ does it say that we may not tell the *truth about them.*"

There were two medical contests—one class from the Columbia School of Expression, and the other composed of young people from different parts of the county. Mrs. Alice O'Neal ably arranged these two contests which were highly successful.

Saturday, March 21, was the children's program with older people as very welcome spectators. The Loyal Temperance Legion exercises were under the direction of the County L. T. L. officers, Miss Laura Dring and Miss Harriet Zoll. It was a day full of color, song and buoyant enthusiasm, big with promise for the coming years. Miss Lulu Miner, State Secretary of L. T. L. was present, much to the pleasure of the workers and members of the Legion.

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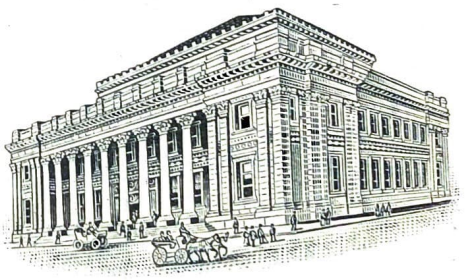

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KEEPING OUR SABBATHS WHITE.

In some of the coal mining districts of England there is found a curious deposit which the miners call "Sunday stone." On examining a section of a piece it is seen to consist of layers of stalagmite matter regularly superimposed on each other, with this peculiarity that after six strata of a blackish hue there appears with the utmost regularity one stratum of pure white—then six more of the black, with a seventh of the white, and so on through the entire thickness of the deposit. The explanation of this remarkable formation is easy. Down in the coal mine, water, water, filtering through the limestone roof, becomes highly impregnated with carbonate of lime. Dropping on the floor in a continual trickle, this forms a deposit. While the miners are at work, the coal dust which pervades the atmosphere, mingling with the dropping water, imparts a blackish hue to the deposit. But when the day of rest comes round, on which the mine is quiet, the water, having nothing to sully its purity, deposits the layer of beautiful white mineral. We find recurring at its regular intervals in the course of the world's affairs, this white-marked day. Six days the dust of the world's business darkens. That day is free from it more or less. We are so familiar with it that it strikes us as nothing strange that over all Christendom, after six days of toil, comes one intermission devoted to rest by common consent. But surely a most impressive thought is that thus over all the earth, from Labrador to the coral isles, from India in the East to the Rocky Mountains in the West, this day of rest is kept—kept by people of many different races, Anglo-Saxon, Celtic, Teutonic, Slav; of many creeds, Protestant, Latin Church, Greeek Church, and kept through age after age as far back as history carries us. Let us keep the Sunday stone white.—*Thomas Hamilton.*

Do you want to be a power in the world? Then be yourself. Don't class yourself, don't allow yourself to be classed among the second-hand, among the they-say people. Be true to the highest within your own soul, and then allow yourself to be governed by no customs or conventionalities or arbitrary man-made rules that are not founded upon principle.—*R. W. Trine.*

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KEEPING A BRAVE HEART.

Beware of letting your care degenerate into anxiety and unrest; tossed as you are amid the winds and waves of sundry troubles, keep your eyes fixed on the Lord, and say, "Oh, my God, I look to thee alone; be thou my guide, my pilot"; and then be comforted. When the shore is gained, who will heed the toil and the storm? And we shall steer safely through every storm, so long as our heart is right, our intention fervent, our courage steadfast, and our trust fixed on God. If at times we are somewhat stunned by the tempest, never fear; let us take breath and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, dearest child, all these are but opportunities of strengthening yourself in the loving, forbearing graces which our dear Lord sets before us.—*Francis de la Sales.*

THE GREAT FACT.

Jesus Christ is a fact. His character and influence are facts. They cannot be brushed aside nor ignored by burying them under the general facts of human life. It is true that all other men have sinned, but that does not annul the fact of Christ's sinlessness. It is true that no other man has ever wielded such an influence, but that does not dispose of the fact of his influence. When it is a question of the character of an individual," says Dr. W. D. Forrest, "we have no right to judge of him by generalization, however broadly founded, drawn from the actions of others, but solely by what the facts of his own life testify." Our field of vision must be broadened, and our generalizations loosened up, to allow for all the facts. That all the other rivers of the world are less than 4,200 miles long does not rid us of the necessity of stretching our conception of rivers to allow for the Mississippi. Whatever facts there are, we have to reckon with. Because one of these is unlike all the others, does not entitle us to throw out that one troublesome fact. It proves, in the case of Christ, to be the one fact worth all the rest.—*Sunday-School Times.*

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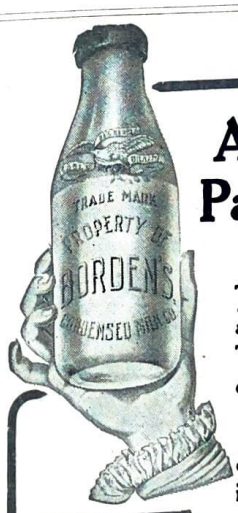

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FAITH IN THE ELEVATED ROAD.

(V. 45, Evangh.)

Having seen all the things that he did in Jerusalem (v. 45). Dr. Francis L. Patton, of Princeton, says: "When the elevated railroad was first started in New York the people were a little timid about riding on it; so the proprietors of the road took great pleasure in notifying the public of the fact that this road had been subjected to a most abnormal and enormous tonnage, and that consequently people of ordinary weight might deem themselves quite safe in traveling over that road. I feel the same about the Christ, that I can take my way to heaven above the din and dust of daily life because this elevated road has had all the world upon it for centuries, and has given no sign of instability."—*John C. Tourtellot, Fairbudy, Neb.*

THE BRIGHT SIDE.

Much of one's happiness in life depends upon the way one looks at things.

If you are looking for the gloomy things you will be pretty sure to find them. But if you are looking for the bright things you will also be pretty sure of finding them.

Try and see the best that is in people. Everyone has some good qualities, if you take the trouble to look for them.

There are some unfortunates who persist in turning their worst side toward the world, and very often the temptation is great to just leave them alone.

But we must not do that, for on everyone of us there rests a moral obligation to help our fellow-beings all we can. In finding good qualities in them we are helping them to rise to a higher plane, both in their own and in the world's estimation.—*Home Chat.*

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